/137 cont./

773 In this beautiful and picturesque place there were fruit trees of all kinds, the fruits that they produced were beautiful to see and agreeable to the palate. Before leaving them the Tunpa gave them free use of all the fruit produced by the trees, prohibiting them from touching and eating the fruit of only one.

826 773 After a few days the man, passing under the prohibited tree and seeing the beauty of its fruit, said, "Why would God not want us to eat such beautiful fruit? There would not be anything bad in my simply tasting them, and furthermore he cannot see me." So he took one and put it in his mouth to eat, but at the same time that he was doing this he turned his head, and the fruit, instead of going down to his stomach, stuck in his throat, thus forming the haseuranti, or what is commonly called the Adam's apple (2).

2. The woman never touched the forbidden fruit, and the proof is that there is nothing in her throat: there is no haseuranti or Adam's apple: this is what the Indian himself says.

773 According to the account the woman did not eat the forbidden fruit, but in spite of this she felt the effects of the disobedience of her husband or companion, since, like him, she was ashamed of being /138/ naked and she felt the stirrings of concupiscence, which previously neither she nor the man had felt, and as a consequence of which they were united matrimonially, only after having broken the divine precept.

The Tunpa was not long in appearing, and before him they were both ashamed to see themselves naked, and they covered their nakedness by sitting huddled up on the ground. The Tunpa, who knew everything, called them to him gently, forgiving their sin, and gave them each proper clothing, and bade them farewell, allowing them to multiply.

The Indian, as anyone can understand, sees this as the reorganization of the Chiriguano race, but we can all see in this story the creation of man, his primordial innocence, his life in paradise, the prohibition which God imposed on him,

/297 cont./

Mourning

765 The interment over, they cry all that day, until the sun sets and night comes; then everyone goes home, only the closest [785 302] relatives staying to weep. Fasting, already mentioned, lasts for three days, and on the first day after the burial all the women relatives cut off their hair and lay it on the grave. While cutting it off they look toward the east. The hair stays on the grave for some time, and later they take it off, and, if they burn it, it is •[824] not on the grave, but away. They prefer not to burn it, however, because they would feel heat /230/ on their heads. If they notice or sense some noise coming from the hole, they heat a stone, put it on top, and the noise stops (1).

764 765 1. If the deceased is a cacique, they all weep until dawn, and afterward they meet every night for about a week.

765 They also put on the grave the tembeta, the bag, and the weapons which belonged to the deceased, such as his lance or some kind of saber, bows and arrows, so that he will not go looking for them, and when for any reason they leave the house alone, they put over the hole the pestle of the mortar, and, if this is done, the deceased will not move from his place. The souls of [775] those who have died in a bad way, for example, suicides, walk about continually, find no rest, go moaning at set hours, and are, according to what they believe, demons or their companions.

The dead person's nearest relatives sincerely grieve over the disappearance of the deceased, as the tears and sorrow shown on their faces prove. If, instead of a man, it is a woman who disappears from among the living, the widower feels the same grief; if the dead woman leaves small children, the picture that the Indian presents is truly heartrending, the house where the crying and will not find present the mother who so tenderly cared for the little ones (2).

2. The children demand to go back and they